Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. X. BOSTON, SATURDAY, MAY 28, 1831. NO. 22.

RELIGIOUS MISCELLANY.

NEWTON, SCOTT, AND HEBER.

The following passages are taken from an able and excellent article in the last number of the Edinburgh Review, on the Life and Religious Opinions of Bishop Heber contrasted with the Evangelical School. The writer thus contrasts the condition of the village of Olney, which was the place, in which, as our readers may remember, Newton, and afterwards, his successor, Thomas Scott, author of the "Force of Truth," were ministers for a long term of years, with that of Hodnet, which was the favorite scene of the ministry of Bishop Heber.

The history of Olney is very curious, and, we cannot but think, very instructive. It is not only a classical spot as Cowper's *Olney*, which every Quaker (much to the honor of that most amiable sect) makes a point of visiting, if he comes within twenty miles of it. It may also be considered, in a great measure, as an experimental vineyard, where the effects of Calvinism were to be tried under apparently the most favorable circumstances—that of the successive ministries of two such extraordinary men as Newton and Scott. The result is most remarkable. It appears by Newton's *Life*, (p. 52) that he received the parish in a good condition from his predecessors. Newton admits this expressly: 'I have lived to bury the old crop, on which any dependence could be placed. I believe I should never have left Olney, had not so incorrigible a spirit prevailed in a parish I had long labored to reform.' How strange it reads, that during sixteen years of exemplary earnestness, and with the sum of £3000, which the munificence of Mr Thornton enabled him to distribute in private charity, the place should have gone to such utter degeneracy and ruin in his hands, and he himself have become the object of such vehement personal unpopularity, that on the 5th of November, his house would have been in danger, if the people had not been literally bought off! Whilst this fact stares us in the face, must there not be an error, as well as singular self-complacency, in appealing so confidently to St Paul, and in talking so contemptuously of good sort of *inefficient* ministers? By what test can we try the merit of opposite systems...but by their fruits?... And by what other *efficacy* in the improvement of the human heart?

The following extract from Scott's *Life*, will show the condition in which the parish eventually passed out of Newton's hands: 'Olney, notwithstanding its having been favored with the residence and labors of Mr Newton during sixteen years, was by no means, when my father removed to it, a very inviting scene of ministerial service. Indeed, the temper manifested when a successor was to be appointed to Mr Newton, cannot fail to surprise and offend us; and ought certainly, as my father intimates, to be borne in mind when his ministry there is under consideration. Olney, at that period, was a much divided place; the people were full of religious notions—of that "knowledge which puffeth up," while the "love that edifieth" was comparatively rare. There were, no doubt, many excellent characters among them; but, in general, the religion of the place was far from being of a sufficiently practical character: and it cannot be doubted, that the exquisite candor and tenderness of Mr Newton's temper, had failed of adequately counteracting the existing tendency of things. Many, indeed, were nursed up to a morbid delicacy of feeling, which could not bear the faithful application of scriptural admonitions, even by his gentle hand, without expostulation and complaint.'

These consequences are so little chargeable on Newton's general temper and character, that Mr Cecil says, had he attempted to preach in his old age longer than he did, a great part of his congregation would have assembled, were it only for the pleasure they had in seeing his person. Cowper's expression is still more striking, and makes it difficult to understand how the conciliating disposition, which it attributes to him, had not exercised a greater influence in counteracting whatever evil tendencies might have grown up under his doctrine. 'A people,' he writes to Newton, 'will love a minister, if a minister seems to love his people. The old maxim, *simile agit in simile*, is in no case more exactly verified: therefore you were beloved at Olney; and if you preached to the Chickasaws and Choctaws, you would be equally beloved by them.'

Mr Scott accounts for the internal state in which he found Olney on his arrival, by a variety of causes. 'There are above two thousand inhabitants in this town, almost all Calvinists, even the most debauched of them, the gospel having been preached among them for a number of years by a variety of preachers, statedly and occasionally, sound and unsound, in church and meeting. The inhabitants are become, like David, wiser than their teachers; that is, they think themselves so, and, in an awful manner, have learned to abuse gospel notions to stupify their consciences, vindicate their sloth and wickedness, and shield off conviction.' He adds, 'as for myself, I am very unpopular in this town, and preach, in general, to very small congregations.' He speaks in his narrative to the same effect, when looking back on his ministry at Olney. If blessed by the conversion of many, it was, on the whole, bowed down by a load of unpopularity, which made the thought of his spending his days there painful; and, at the same time, raised a powerful bar to his obtaining any other situation. Not only did Cowper never hear him preach; 'Neither did Mrs Unwin, nor their more respectable friends.' It is disheartening to see the course of this eminent person, wading on, according to his own account, through such a series of discouragements and failures in his experiments to 'do a little good, in this mischievous, miserable, deluded, ungodly world.' Such did he apparently find his life in London, both in the pulpit and in society. In his retirement at Aston, to the last, he complains that his people continue to leave him; and that all the plans which he had devised, seemed wholly to fail in respect of keeping together even those who had received their first religious impressions under his ministry. 'It seems to me as hopeless as to give the farmer counsel how he may use his fan, and yet not lessen the heap of corn and chaff on his barn floor.' Scott was quite aware of the most prominent cause of his failures. 'I have a most deep and heartfelt conviction of the truth and importance of those *peculiarities*, which have hitherto made me unpopular.' He had sufficient proof in the change of his pulpit from one place to another, that this cause was, in its nature, neither temporary nor local. As long, however, as the consequence of this experience was, not the revisal of his opinions, but a deeper impression of their truth, and a deeper distrust of all, 'whose hearts, as well as heads, were Arminian,' his straightforward and faithful style of preaching would naturally go on narrowing the circle of his practical usefulness, year by year. How little he was disposed to rely on convictions, or the fruit of prayer in others, is plain from the declaration, that both Newton and himself were driven from Olney by prayer meetings. Yet his *Force of Truth*, is composed on the personal supposition, that prayer and conviction may be assumed as infallible guides. At the close of twenty years after its first publication, his confidence had become only more mended in it, were the grand and distinguishing peculiarities of genuine Christianity.' It is a strange power of looking at one side only, that an intense confidence in these peculiarities, increasing to his dying day, should be confidently appealed to as a testimony of their truth; instead of their admitted unpopularity, (that is, their real general impracticableness) ever suggesting to him a contrary doubt. 'I have little objection,' he says elsewhere, 'to the doctrine or to the spirit of the Athanasian creed.' There is an excellent criticism of Heber's, in a letter to a young lady, upon the real merit of the sort of argument on which this Essay, since so widely circulated, proceeds. Olney is not the only place where a cheap impression of this letter might be of considerable service.

How different is the picture which Heber has left us of 'dear, dear Hodnet!' Yet he may be thought to have had disadvantages to contend with, from which both Newton and Scott were free. Born and bred in the middle ranks of life, they must, on the one hand, have mixed more familiarly among the people, one of whom they were; whilst on the other, the influence derived from their professional aristocracy, must itself be heightened by the consideration that they had acquired it by its most ennobling titles. Heber incurred the double risk of being too genteel and too scholastic. The temptations to *nepotism*, in the higher departments of the English Church, are serious evils (were there none besides) belonging to the gross inequalities in its preferment. In the relatives of its Bishops may be again too often recognised the sons of Eli. Owing to the number of benefices which are left in the hands of private patrons, or attached to the conventual establishments of the Universities, a farther proportion of incumbents is recruited from a class either originally little likely to take pleasure in the various duties of a parish, or else unfitted for them by that most disqualifying of all existences—the habits of a college. The squire's younger brother and the college fellow (persons usually either above or beside their work) are among the least desirable ministers which a parish can receive. Heber was, however, both. In this point of view, it adds considerably to his merit, to observe how completely an affectionate nature, and a deep sense of duty, enabled him to get the better of these peculiar dangers. To be sure, as far as the latter is concerned, it is the monastic common room residence which spoils; and young as he went off, he can scarcely be said to have resided.

SICKNESS AND THE BEST PREPARATION FOR IT.

The following excellent thoughts on this subject are taken from a valuable discourse by the Rev. W. J. Fox, of London; being one of the "Family Sermons," edited by Mr Beard, and just republished from the English copy, in this city.

The subject, though not likely to attract the immediate attention of the young and vigorous, is in truth, of universal interest. Because the day of sickness, as of death, may come alike to all, and when we are least expecting it. And the very fulness of strength, which tempts us to a presumptuous dependance on health and on length of days, may but dispose us the more to disease.

Those of our readers, whose wasting powers, or whose susceptible frames, may dispose them to a personal interest in this subject, will hardly fail of deriving satisfaction from an admirable discourse of the late Mr Buckminster, on the "Advantages of Sickness." And if with their infirmities, has been united some grateful experience of the upholding and restoring goodness of God, they will find their best reflections expressed for them in the sermons by Newcome Cappe, written after his own recovery from a long confinement, on the "Use and improvement to be derived from severe illness."

The infliction of pain and sickness, though belonging to the great question concerning the employment of evil in the Divine government, and partaking of the obscurities and difficulties of that unfathomable subject, has yet some peculiar and obvious advantages, which make it perhaps the least embarrassing instance to which we can advert. It is in that season of endurance that the Christian feels, to his inmost soul, the worth of those gracious promises, about which, too often, he only reasons in time of health: it is then that a more accurate estimate is formed of pursuits, objects, actions; that the false weights of passion, and vanity, and present interest, are thrown out of the scale, and things are weighed in the balances of the sanctuary: it is then that the thoughtless are oft awoke, as from the dead, to sober reflection, and even the votary of vice feels new and holier emotions rising in his bosom, the harbingers of penitence and blissful change: it is then that qualities of sympathy and kindness are called forth in others, and the sufferer finds that as God does not desert him, so he wills that man should not desert him either, but, in the very construction of his frame and essential principles of his constitution, feel an imperative impulse to compassionate, assist, and relieve: it is then that the meekness of submission, and the patience of endurance, and the unchangeableness of holy confidence, which [illegible] give his character its last polish of moral beauty, and invest his example with power over the admiring heart, and plead the cause of his religion more insinuatingly than the blandest persuasion, more energetically than the most ardent eloquence, and often more successfully than the best exertions of his best days: it is then that by the apparent approach of death, we become acquainted with his presence, attain all the previous experience that we can have of the awful moment of his triumph, and seize his dart, to grave on the memory lessons of wisdom never to be obliterated: it is then, in case of that result which we call merciful, (though all events, being under the direction of a gracious Providence, are really alike merciful and eventually felicitous,) that strength is given to those emotions of devout thankfulness with which we exclaim, "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling," and resolve, "I will walk before thee in the land of the living."

A state of sickness is, then, far from one of unmixed evil, in itself, its circumstances or its consequences. This conviction is not worthless as an alleviation; yet it acts rather remotely than directly. It cannot be always sufficiently present to the mind, or in sufficient vividness, to counteract the pressure of affliction. It is rather the reflection of the observer, than the experience of the sufferer. Some intermediate agency is needful, to make it bear upon the victim of sorrow, and blend it with other means of alleviating his condition. I shall proceed to indicate these, first observing, that whatever their power may be, an ample field for their exercise is provided by the various emergencies of the case in question.

Yes, great, and manifold, and bitter, are the evils of lingering sickness. The paroxysm of pain, when but one sensation is felt—the sensation of anguish—and consciousness is reduced to the consciousness of suffering; the weariness of tossing on a feverish bed, exclaiming in the morning, "Would to God it were evening!" and in the evening, "Would to God it were morning!' watching the gradual fading of day into night, and again the gradual brightening of night into day, but without exertion in the one or repose in the other; seeing inanimate nature pursuing its destined course, suns rising and setting, moons waxing and waning, flowers opening and withering, all moving, rolling on, and answering the great end of being without knowing it, while with us consciousness is only that of passive existence; hearing from afar the bustle and stir of this mighty world, where there is so much doing and to be done, and where even the weakest and humblest has his sphere of action, and ministers something to the sum of happiness and improvement; but hearing it only as if we were in the grave, and the busy crowd rushed by us or over us; the painful and humbling sensation of being not only a blank, but a burden in society; the feeling of helplessness and dependence on others, even for the merest trifles, which only the tenderest care in them can make tolerable, and which no kindness can entirely repress; the weakness which ever forbids efforts to which imagination incessantly urges, till the mind sinks in its vain struggle with the infirmities of the body, shattered and exhausted, like the bird beating against the bars of the cage; the thousand anxieties about dear and perhaps helpless survivors, suffering in our sufferings, and orphaned in our loss; the revoltings of nature at pain, decline, extinction;—these are evils which require an antidote; the bare possibility of exposure to these should make the healthiest ask, How shall I support them? Banish not that question till the time come; it will then be too late. There are resources, but they must all be previously accumulated.

And having mentioned the *sympathy of friendship*, the *solace of books*, and *the habit of self command*, he adds—

But pre-eminent is the necessity of religious principle, which should ensure all the rest, and which is essential to crown their work. O wretched is he, who, in that sick room, which may be only the antichamber of the grave, is yet wholly unfurnished with the medicine of the mind; who has never thought of his nature, his prospects, his duty, his God; who has never applied himself to the enriching his intellect with important truth, to the cultivation of his heart for holy affections, to the formation of his character in righteous habits! Wretched is he, whose religion, however sincere his faith, is but a mysterious and terrific superstition; whose God is robed in the thunder cloud, and his sceptre the destructive lightning; who gropes for evidence of the mercy of Heaven in unfathomable speculations, or the wayward changes of frames and feelings; who sees the grave yawning for him, and in that gulf a deeper still of never-ending anguish! Wretched is he, who, disgusted with the credulity that devours any absurdity, has flown to the scepticism that admits no truth; who deepens the shades of futurity by the blacker darkness of his own mind; who, because it is not the illumination of noon, quenches the only torch that could light his steps through the gloom! The [illegible] principles, alike [illegible] the rejection of best security against that trying season. Then is it that faith triumphs. I mean by faith, not the mere mental act of credence in a proposition, but a firm trust in God, our Creator, our Father. This is the one thing needful for religious consolation. To know that all events are ordered by him, and that he is love, is enough for man to know for his support and hope. Give us but these principles, (and Nature, Providence and Christianity teach, and confirm, and demonstrate these,) and you give us all. Death is destroyed, and the grave becomes the passage to a better life. When Jesus taught us to call God our Father in heaven, he poured a flood of consolation on the world.

[For the Christian Register.]

ANNALS OF MY PARISH.

I know not but the reader is already wearied with the minuteness of these my narrations, affecting as may be thought the fortunes of a single parish alone, and that entitled to no peculiar claims on his attention. But conceiving as I have that many might, from a similarity of situation, extend me their sympathies, I have ventured thus far. And in the hope of contributing somewhat to the interests of our views of divine truth, I will give the details of yet another transaction not unlike those hitherto communicated.

A short period since, during my absence from home, a member of my society was seized with a most distressing malady, which threatened his speedy dissolution. His wife, I may observe, had been until recently of a faith different from his own. By a change of circumstances, she was now however a member of my society and church. But even to this hour her Calvinstic companions had entertained hopes of inducing her by some agency to return to their ranks. And now was the crisis for a desperate effort. They prevailed upon the dying man that they might send for a clergyman of their cast. To this I might consent. But the plan was not here accomplished. This clergyman was invited to renew his visit, and on so doing found the individual had deceased. He was solicited to attend the funeral services, and in case I failed to return, which could not reasonably have been expected, to perform the whole service. It is usual with us to appoint some person as superintendant on these occasions. One of their denomination was now selected. Fortunately, however, I was at home in season for the burial. My fellow-laborer appeared. Had it been at a timely moment, I should certainly have given him an opportunity to offer remarks preceding the prayer. But I had closed this part of the service when he entered the room. Imagine my surprise, when in violation of all custom, an invitation was given him by the superintendant I named, to "address the mourners," with which he complied. Truly, modesty is taking her flight from every situation connected with this inflamed spirit of proselytism.

It is with joy, however,—a feeling prompted is I know my own motives by a regard to the happiness of this lady,—that I inform you she has endured this trial with an unchanged faith and a singular fortitude. I had regretted being absent during the departure of her nearest earthly friend. I might perhaps have spoken a word which should have smoothed his transition from this world. Yet I had learned that among the last expressions from his lips was this language, "I have a hope in God through Christ." Here was consolation indeed.

On the morning of the funeral I rode to her dwelling. I there saw a bereaved widow, in the meridian of her days, almost destitute of the outward comforts of life, with two helpless children by her side. I can never forget the lines on that countenance as she gave me her hand. There was a conflict between the inward bitterness and the soulfelt welcome it spoke. No voice was heard until, with a mingling of Christian emotions, we offered an united prayer, that her spirit might be sustained by the Source of all energy and kindness. Her feelings became meantime somewhat tranquil. I left her until the hour for the service.

At that season I could not forbear seeking to impress the multitude with the peculiar admonitions of the scene. I found that nearly all who were pressing forward to hear, were of that class I have before mentioned. It is allowed them to hear even "an unbeliever," though not on the sabbath, yet on these private occasions, and the thought gave me as it were "power from on high." And I was then more than ever convinced of the eminent value of our views in the day of affliction. Conforming to a practice anciently established, and to a request at this time, I rode with the family of the deceased to the grave. I directed the thoughts of the solitary mourner to him, who delights to declare himself the "Father of the fatherless and the widow's God." Never have I witnessed a more beautiful illustration of the power of the Christian faith, than this woman exhibited. If I had hitherto doubted the divinity of my belief, it would here have been confirmed. Error, I am sure, could never thus enable a daughter of sorrow to bear the heaviest of human calamities. Nor did this spring from insensibility. Often would the [illegible] tear burst [illegible] eye. Yet as often did she revive and speak of her trust in God with a sincerity I could not mistake. Thus has she continued. A more steadfast friend of liberal Christianity, and one more practically true to her opinions, I have not in my charge. S.

[For the Christian Register.]

HARVARD COLLEGE.—NO. VI.

Mr Editor,—In my former numbers I have shown that the officers of this Institution are not elected by sectarian influence. And that, in fact, a diversity of religious opinions prevails among them. The assertion, then, that the College is sectarian, falls to the ground, so far as its relates to the choice of governors and instructers.

Is there any more truth, Mr Editor, in the assertion, as it respects the students? Is there any foundation, whatever, for the idea that a sectarian influence is exerted upon the students of Harvard College? I will show, Sir, that there is none.

It is well known that no inquiry is made respecting the religious tenets of the students, upon their examination and admission. A Calvinist stands an equal chance with a Unitarian. All come alike. They are admitted on the same footing. It would be perfectly easy, if our community were so disposed, to send an array of young Calvinists there, who would give their views of religion the same predominance, which they enjoy in many other places.

What course is pursued with the students, after admission? That of the most perfect religious liberty. No restriction is imposed on freedom of thought. No manner of difference is made with them, on account of any religious opinions. No exertions are made to instil into their minds one faith rather than another. Even the theological Lectures of the Hollis Professor, which he is obliged by the tenure of his office to deliver, have nothing sectarian in their character—being merely fair and unimpassioned statements of the great principles of Christianity, as they appear to his own mind, and then, not urged with the authority of dogmatism, but suggested to the further reflection and inquiry of his audience. And these Lectures no one is obliged to attend, who prefers to worship elsewhere.

Is any favor shown to Unitarian over Calvinistic students, in the pecuniary grants which the College bestows on indigent scholars? None at all. The beneficiary is not asked what is his own or his father's creed. He is not required to have chosen his profession or his religion. Is he studious, moral, capable, a lover of learning, promising to serve his country in any walk of usefulness, and withal destitute of pecuniary means?—he is assisted from the funds of the College, be he what he may, Calvinist, Catholic, Swedenborgian, or Jew. It is, in fact, but a short time since a large proportion, if not the majority, of the beneficiaries of Harvard College, were professed Calvinists, some of them violent, none without zeal,—and many of them, at this moment, respectable ministers in Calvinistic churches, or esteemed Teachers in Calvinistic seminaries. It speaks well for them and for the College, that they have

not joined to swell the torrent of abuse which is pouring down upon it from the high places of their party.

Is any preference given to Unitarians in the appointment of College honors? No one has dared to assert it. The fact is, notoriously, to the contrary. Many of its highest honors have been borne by Orthodox young men. They have never complained of not receiving, in proportion to their merit, all the gifts of the College.

Is any obstacle placed in the way of a free expression and profession of Calvinism, or any other religion? None at all. Is a Calvinistic student there deprived of any religious privilege? None at all. He may attend an Orthodox church. He can obtain frequent permission of absence to gratify his wish for Orthodox society, in addition to what he finds in the College. He may unite once a day and oftener if he chooses in a prayer meeting with his Orthodox brethren. He may establish as many societies, as he pleases, for the promotion of Orthodoxy in the College. If he wishes for a public room, a public room is provided for him, in which to hold religious meetings. The most scrupulous delicacy will be observed towards him, by the officers of the College government—a delicacy for which one may look in vain in any other College in New England. What more can Calvinists ask for themselves or for their children? Yet every iota of what I have described, can be enjoyed at any moment at Harvard College. I have the best authority for saying that it was all realized to the letter, but a short time ago. If it is not continued to this day, it is the fault of the Students, not of the Government.

I cannot imagine, Sir, a greater freedom from sectarian influence, than such as I have briefly pointed out. I cannot imagine a more favorable situation for a young Calvinist, except that of a Calvinistic Seminary. Is that what our Orthodox friends wish to make the College? Sir, let them say so openly. But let them not attack its religious liberty under the odious name of sectarianism.

JUSTICE.

[For the Christian Register.]

CHARLESTON, S. C.

Managers' Tenth Annual Report of the Charleston Unitarian Book and Tract Society, auxiliary to the American Unitarian Association. May 15, 1831.

Ten years have now elapsed since the establishment of this institution. It has not only retained its ground, but increased in favor and usefulness, far beyond the expectations of its original projectors. It began with about 30 subscribers; but during the last six years, its average number of members has never been lower than seventy. About 200 different works have been distributed among us since the commencement of our transactions. There is no doubt that great efficacy must be ascribed to these publications, in enlightening and confirming the minds of Unitarians themselves, attracting the assent of others to our opinions, and abating those preindices against our cause, which every one must confess were more vehement and intolerant ten years ago than at present. Our whole number of subscribers through successive years has been about 130. In addition to the weighty reasons formerly existing, for a continued support of this institution, the managers would mention the recently increased and extensively organized activity exhibited by distributors of certain tracts, which in many respects are radically hostile to the principles of Liberal Christianity. The public, it would seem, have quietly consented, that for all future time the doors of every individual in the community shall be visited once a month by the emissaries of a self-authorized institution, subjecting to the inspection of our servants, children, and other members of our families many sentiments, which but comparatively few can ever approve, and which may possibly introduce the mischiefs of theological odium, where all ought to be peace and harmony. As no public meetings have been called to disapprove and thwart so ominous a system in the bud, we know of no better mode by which Unitarians can counteract its annoyances in respect to themselves, than by giving our publications as wide a circulation as may be consistent with fair and proper measures. The zeal employed against our sentiments, ought to kindle some corresponding zeal in their favor. With many persons, our doctrines need only to be known and understood, in order to be cordially embraced. With respect to the character of the tracts on each side of the question, we fear not to challenge a comparison from every enlightened critic and candid Christian, as to the relative merits which they generally exhibit, whether considered in regard to purity of style, profoundness of thought, completeness of discussion, practical Christianity, or soundness of biblical criticism, in any of its branches.

The following publications have been distributed in our Society during the past year, to the amount of 75 or 80 copies of each work.

Plain and Serious Address, by Dr Ripley. Divinity of Christ. Whitman on Christian Salvation. Furness on Genius of Christianity. Suggestions respecting Associations. Evangelical Unitarianism adapted to Poor and Unlearned. Mr Bulfinch's 4th July Sermon. Laws Augusta Unitarian Society. Practical Infidelity considered. 5th Annual Report A. U. A. Exclusive System, by Mr Walker. Mr Bulfinch's Dialogue. Thoughts on Vital Religion. Montgomery on Religious Education. May on Prejudice. Palfrey's Prospects Christianity. Ordination Services at Augusta. Mr Everett's Lecture on the Working Men's Party. Mr Bulfinch's Sermon on the Person of Christ. Dr Worcester's Treatise on the Atonement. Tract by Oberlin on the U. of the three first centuries (Huidekoper.) The Unitarian Christian, (Augusta periodical) No. I. Dr Channing's Election Sermon.

Many large parcels have also been made up from our Depository during the year, and sent to different parts of the country, or given to individuals in the city, according as proper occasions were presented for the purpose.

CHRISTIAN REGISTER.

BOSTON, MAY 28, 1831.

EVANGELICAL MISSIONARY SOCIETY.

The anniversary of this Society was celebrated on Sunday evening, 22d inst., in the Federal Street Church, when prayers were offered by Rev. Mr Young, and a Discourse preached by Rev. Mr Brazer, of Salem, from 1 Chron. xvi. 19. "Worship the Lord in the beauty of holiness." The preacher discussed the value and importance of public religious institutions, which he illustrated from their effect on the social condition and spiritual improvement of men,—and from this, inferred the duty of united efforts to establish and support these institutions, in such places as are unable to maintain them without assistance. We forbear to give a more full account of this excellent Discourse,—which was enriched with a vein of elevated religious thought, and admirably adapted to excite a deep interest in the subject and the occasion,—in the hope that we may be favored with it from the press.

A collection was taken of $160.

The annual meeting for business was held in the Berry Street Vestry, on Wednesday, where the reports of the Trustees and Treasurer were read, and the following officers chosen.

Hon. Peter O. Thacher, *President.*
Rev. Nathaniel Thayer, D. D. *Vice President.*
Benj. Guild, Esq. *Treasurer.*
Rev. George Ripley, *Secretary.*

TRUSTEES.

Rev. Thaddeus M. Harris, D. D.
" John Pierce, D. D.
" Charles Lowell, D. D.
" James Kendall, D. D.
" Joseph Tuckerman, D. D.
" Francis Parkman,
" Samuel Ripley,
" John Brazer,
Stephen Higginson, Esq.
Ichabod Tucker, "
Peter Macintosh, Jr, "
Benj. Seaver, "

MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.

The annual meeting of this Society, was held on Monday. The following officers have been chosen for the ensuing year.

Hon. Israel Thorndike, *President.*
Rev. John Pierce, D. D. *Vice President.*
Rev. Francis Parkman, *Secretary.*
George Ticknor, Esq. *Treasurer.*

COUNSELLORS.

Rev. Abiel Holmes, D. D.
Rev. Henry Ware, D. D.
Hon. Josiah Quincy, L. L. D.
Hon. Peter C. Brooks,
Hon. Jonathan Phillips,
Gorham Parsons, Esq.
William Eliot, Esq.

The Rev. Dr Porter, having with singular fidelity and ability, served in the office of Treasurer of this Society, [illegible] lowing vote of thanks was unanimously passed.

Voted, That this Society entertain a high sense of the fidelity and ability with which the Rev. Dr Porter has gratuitously performed the duties of Treasurer of this Society for the term of twenty-four years past, until the present time, when he has considered it to be his duty to decline a re-election, on account of the precarious state of his health: and that the thanks of this Society be presented to him, for his faithful services, during which period the Society has sustained no pecuniary loss, and the funds under its control, have been gradually increased by his fidelity and ability, and by the distinguished liberality of individuals, from a sum somewhat exceeding twenty thousand dollars to a sum exceeding sixty thousand dollars.

Voted, That the Secretary be instructed to present him with a copy of this vote.

Professor Hedge, having also declined the office of Secretary, the following vote was also unanimously passed.

Voted, That the thanks of this Society be presented to Dr Hedge, for the fidelity and ability with which he has executed the office of Secretary of this Society for thirteen years past.

AMERICAN UNITARIAN ASSOCIATION.

The Sixth Anniversary of this Association took place on Tuesday evening, the 25th inst. The members met for business in Berry Street Vestry at 6 o'clock. The records of the last meeting were read, the Treasurer's Report accepted, and the following officers chosen for the ensuing year.

Rev. Dr Bancroft, *President.*

Vice Presidents.

Hon. Joseph Story, *Massachusetts.*
" Joseph Lyman, *do.*
" Charles H. Atherton, *New Hampshire.*
" Stephen Longfellow, *Maine.*
" William Cranch, *District of Columbia.*
" Samuel S. Wilde, *Massachusetts.*
" Samuel Hoar, *do.*
Henry Wheaton, Esq., *New York.*
James Taylor, Esq., *Pennsylvania.*
Henry Payson, Esq., *Maryland.*
Martin L. Hurlbut, Esq., *South Carolina.*
" Timothy Flint, *Ohio.*

Rev. James Walker,
" Samuel Barrett, } *Directors.*
" Ezra S. Gannett,

" Henry Ware, Jr., *Foreign Secretary.*
" Alexander Young, *Domestic Secretary.*
Henry Rice, Esq., *Treasurer.*

After passing votes of thanks to Rev. Mr Parkman and Rev. Mr Gannett, who had expressed their wish not to be re-elected to the offices they had held the preceding year, the Association adjourned, at 7 o'clock, to the Federal Street Church, which, notwithstanding the inclemency of the weather, was soon filled with an assembly of ladies and gentlemen, encouraging alike for their intelligence, respectability and influence.

After prayers by Mr Harding of New Salem, and a few remarks by Dr Bancroft, the venerable President, one of the Executive Committee's Annual Reports was read by Mr Gannett, the Domestic Secretary; and, had time permitted, another, relating to Liberal Christianity in distant lands, would have been presented to the meeting by Mr Ware, the Foreign Secretary.

The Report of the Domestic Secretary was able and interesting. It communicated intelligence of a highly gratifying character, and breathed a spirit in full accordance with the simple, beneficent, and holy gospel of the Son of God. Although this, together with the Foreign Secretary's Report, will, as we understand, be soon published, yet a brief abstract of some of its statements will not, it is thought, be unacceptable to our readers at the present time.

The influence of the Association has been greater the last year than in any preceding one. Tracts have been sold from the Depository to the amount of $900. Orders for them from England have been received to the value of $327. Besides the Annual Report and Dr Tuckerman's Tenth Report, twelve tracts of the First Series, and four of the Second Series have been published; and also twelve of former years have been reprinted; making an aggregate of 72,500 pamphlets, and of nearly 2,000,000 pages. Of these 72,500, more than 68,500 copies have been sent from the Depository. The whole number of separate publications issued by the Association since its organization in 1825, is 73; and it is worthy of notice that the multiplication of new tracts has not driven those of an earlier date out of use; 24 having been reprinted, 6 passed to a third edition, and one to a sixth. The ministry to the poor in Boston, under the care of the Association, has been prosecuted with undiminished success, the past year, by Dr Tuckerman, whose influence has not been confined to this city nor to this side of the Atlantic; his Reports having awakened an interest in the subject of moral and religious instruction for the poor in other places, both in our own country and in Great Britain. Since the last anniversary, appropriations have been made for preaching in Maine, in Vermont and New Hampshire, in Connecticut, in New York, and in the Western states. The churches of our faith in Massachusetts have increased in number and strength, and those in other parts of the land are generally in a flourishing condition. Three new Unitarian periodicals have been established, the last year, one at Dover, N. H., one at Meadville, Pa., and one at Augusta, Geo. The receipts of the Treasurer have been between 3 and $4000, and the expenditures nearly $3000. We regret that our limits do not allow us to do more than give the topics of the last two thirds of this best, as we think, of the Committee's Reports, viz. 1. The character which religious controversy has assumed. 2. The character of the measures adopted by the more numerous sects of Christians for the spread of religion. 3. The progress of religious opinion among those classes of Christians who evince the greatest anxiety to invest it with an unalterable character. 4. The influence of the last year upon the practical purposes of our religion.

After the reading of the Report, Prof. Follen of Cambridge, moved its acceptance, and offered some valuable remarks on its contents. He thought it contained much on which to congratulate the friends of pure [illegible] greater readiness in the community to write and spread abroad useful tracts; would be glad to see one or two on the subjects of buildings for worship and church music, in respect to which he deemed Unitarians, as well as other denominations of Christians, wanting in correct taste; commended the ministry established in Boston by the Association for the poor; and dwelt on the distinction recognized in the Report, between controversy for particular opinions and controversy for personal rights.

S. M. Burnside, Esq. of Worcester, seconded the motion for accepting the Report, and spoke, at considerable length, on the principles and purposes of the Association, which he cordially approved, and on the necessity and advantages of controversy. While he deprecated the abuses of it, he maintained that it was indispensable and salutary, and fully supported this position by facts drawn from the history of the progress both of science and religion. He illustrated, with great clearness and force, the fact that it has been the effect of theological controversy to bring the several sects of Christians nearer to each other in point of doctrine, and instanced, particularly, the trinity, the atonement, and human depravity, as understood and explained at Andover, New Haven, and Princeton.

Mr May, of Brooklyn, Conn. addressed the meeting with feeling and eloquence on the subject of religious liberty, adverted to in the Report. There is, he said, in our country, a vast deal of mental slavery; but many are breaking away from it; Unitarians are advocates of this liberty; this Association is pledged to support and forward it; and he was happy to find the practice of liberal Christians, generally, so accordant with their professions.

Dr Nichols of Portland, then rose, and gratified the meeting with some very forcible remarks on the peculiar wants of the times, and the means of supplying them. The power of authority, he said, had gone by; this is seen in domestic government, in political affairs, and in matters pertaining to religion. What substitute is to be provided? Moral influence. Liberal Christianity is now more needed than ever before. Human traditions and creeds have lost their power; it is plain, simple truth, which all can perceive and feel, that men want at the present day. For this the community looks to liberal Christians. They must not be indifferent to these claims upon them. Does Unitarianism contain what is needed? He did not doubt it, and therefore he entered heartily into the spirit and plans of this Association. Dr N. concluded with stating that the cause of Liberal Christianity is advancing in Maine.

Mr Thomas of Concord, N. H., spoke with much earnestness of the want of professional sympathy, felt by such as were placed, like himself, in a community where but few ministers of his own denomination resided, and of the peculiar satisfaction which he, in common with his country brethren, experienced in meetings like the present one. He was delighted and cheered by the spirit that had been manifested on the occasion, and should return home with renewed strength and animation to his labors in New Hampshire, where, he was happy to say, Unitarianism was making gratifying progress.

We must ask pardon of the gentlemen who favored the meeting with their remarks, that we have been obliged to content ourselves with so poor a sketch of their addresses. A fuller account of them, we are encouraged to expect, will be published with the Annual Reports. On the whole, we can say for ourselves, that the anniversary this year gave us more satisfaction than any preceding one of the Association; and it is our prayer to God that these meetings may continue to increase in interest and usefulness.

ELECTION SERMON.

The Election Sermon was preached on Wednesday, by Rev. Mr Withington, from Titus, ii. 15, "Let no man despise thee."

Mr W. began his Discourse by stating that he had felt embarrassed in the selection of a subject, and being rather a speculative than a practical man, had some fears that he might make an unwise choice, and come there to speak of things which he knew nothing about. He proposed then, to take a topic with which he was familiar, and should therefore call attention to the clerical profession. He thought it was much despised, but very unjustly. He should accordingly use his privilege as a republican, to present the claims of the clergy, as a distinct order of men, to the esteem and honor of the community. This he did in a strain of pithy and pungent remark,—offering some reasons for the general contempt into which the clergy had fallen,—showing that these reasons were without foundation,—and drawing a contrast between the clergy and the laity, not altogether to the advantage of the latter. We have seldom, if ever, heard from the pulpit, touches of more vigorous satire, or sharper wit,—proving that, if the reverend orater, on other occasions, was able to "woo a soul," on this he had abundant power to "court a jest."

We must add, that in our humble judgment, the discourse was built upon an hypothesis, which has little support in fact, and handled with such an entire want of dignity, and so much obvious extravagance of sentiment and language, as to give us no very favorable ideas of the preacher's taste, or his opinion of the correct feeling or good sense of the audience.

CONVENTION OF CONGREGATIONAL MINISTERS.

The annual meeting commenced as usual, and was opened with prayer by the Moderator, the preacher for the year, Rev. Dr Codman. After proceeding to the usual business, and reelecting the Scribe and Treasurer, the Committee, to whom was referred last year, the subject of devising some more acceptable mode of choosing preachers to the Conference, reported, that *the annual sermon be discontinued, and that there be a sermon sermon and collection by the Berry Street Conference; and that the contributions of both be deposited in the Treasury of Convention for the benefit of the destitute widows and orphans of Congregational ministers.*

It was distinctly understood, that this report was offered only by the majority of the committee. The Rev. Drs Pierce and Lowell, who were of the minority, upon its being presented, rose and expressed their decided dissent. And both these gentlemen, in the discussion that followed, presented with energy and feeling, the reasons on which their dissent was founded.

This extraordinary Report, proposing—not a mode of choosing preachers, as it was the business of the Committee to do—that alone being the duty for which they were appointed—but the putting an end to all Convention preaching, awakened the interest, which from its nature might be expected. It was opposed with great explicitness and earnestness by the minority of the Committee, by Rev. Drs Bancroft, Ripley, Messrs Hildreth, Allen, of Bolton, Parkman, and Loring; and was maintained by Drs Wisner and Beecher, and Mr Holmes, of New Bedford. After a long discussion, which was continued the following morning, in which the sacredness and importance of this charity, the high place it has held so long in the good feelings of the community, and the bounden duty of ministers, amidst all possible diversities of speculation, to unite, for its support, were presented, the question was postponed to a future year.

Our limits will not permit our remarking at present, on this unprecedented proposal. It will be seen, that if adopted, it puts an end to the *public* religious services of the Convention and to the *public* contribution for the destitute widows and families of deceased ministers. We can only now say, that it furnishes for itself the most striking commentary on the exclusive spirit, which has been suffered to rule in the Convention for many years past; and for which it thus strangely seeks a remedy. The fruits of this spirit, as has once and again been proved, have been seen in the diminished contributions of these occasions. And to relieve them from the reproach of an evil, of which the majority of the Convention have been the cause, they propose an evil still greater.

We are happy, that, at length, they have been led to see the effects of their exclusiveness. We only wish, they had sought the only proper remedy, by returning to that enlarged and catholic spirit, which in various periods,—notwithstanding the erroneous statements, which were made by one of its defenders, of its uniformly prevalent Orthodoxy, has honored the proceedings of the Convention; and which, alone, can restore it to the place, which it has forfeited, in the respect and best feelings of the community.

The choice of the second preacher, however, which followed upon the postponement of this report, and which was again made from the ranks of the Orthodox, does not authorize the hope, that this wish will soon be realized.

After the business of the Convention, religious services were attended in Brattle Street Church; and the sermon was preached by the Rev. Dr Codman, of Dorchester. In the subject and spirit of this discourse—the obligation and excellence of forbearance and kindness among Christians, we cordially concur; and we hope, that the excellent sentiments, it conveyed, may be widely diffused and become practical, as well as speculative. But whatever may have been the design of the preacher, or his personal concurrence in them, the discourse was no less than a merited rebuke upon the very measures, on which we have been commenting.

The contribution taken for the relief of the widows was $230, eleven of which were appropriated.

That this charity has suffered from the cause, which has been mentioned, is evident, not only from past facts, already known and stated, but from a note on an envelope, enclosing fifty dollars, and found last evening in the contribution box of the Massachusetts Society for the Suppression of Intemperance, the substance of which was as follows.

This fifty dollars was intended for the contribution of this day, in the Charity of Convention. But on account of what we deem the unchristian and exclusive spirit, which has been manifested, it is transferred to the funds of the Massachusetts Society for Suppressing Intemperance.

BERRY STREET CONFERENCE.

This meeting of Liberal Ministers was held in the Berry Street Vestry, on the morning and evening of Election day. Dr Ripley was chosen Moderator, and Mr Barrett, Scribe. After prayer by the Moderator, an excellent Address was delivered by Dr Thayer, of Lancaster, on "The modes of exerting religious influence at the present day." Several subjects of interest to the friends of Christian truth, freedom, order, charity, and piety, were then discussed. The number of ministers present, bad as the weather happened to be, was between 80 and 90: and it gives us pleasure to learn that the members never found, in any previous meeting of the Conference, so much to animate, gratify, and encourage them. The new arrangement for taking tea together, in the rooms over the Vestry, on Tuesday and Wednesday evenings, contributed, as we are told, to the convenience and satisfaction of the brethren, and we presume the practice will be continued in future years.

MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

The annual meeting of this Society was held on Thursday evening at the Rev. Dr Channing's Church in Federal Street. After music, and a prayer by the Rev. Mr Hildreth, the agent of the Society, an address was delivered by the Hon. Alexander H. Everett. In the beginning of the discourse Mr Everett spoke of the multitude of societies formed for benevolent objects as one of the [illegible] of the present age. He mentioned the wonderful effects which had been produced by some of these institutions. He dwelt at some length on the abolition of the slave trade, which he justly considered as one of the most remarkable instances of the influence which these societies may exert. At the time when Clarkson, Wilberforce, and others began their attack upon this nefarious traffic, it was universally practised by the civilized world, it was countenanced by enlightened governments, and no suspicion was entertained of its criminality. The change which had been effected in forty years and that chiefly by means of societies, was truly wonderful. The slave trade was not only abolished, but was denounced as piracy by the most important maritime nations. Fifty years ago scarcely a murmur was heard against it, now not a single voice was raised in its favor.

The change in public opinion and habits in regard to the use of spirituous liquors, which had been produced by means of societies was almost equally remarkable. He spoke of the society which he was addressing as being the first in this country which had entered upon the work of national reform, and mentioned some interesting facts which showed the extent of the improvement in public morals since the general introduction of temperance societies.

Mr Everett afterwards spoke with feeling and eloquence of the ruin of the moral and intellectual powers which inevitably results from a course of sensual indulgence, and concluded by some animated remarks upon the importance of temperance to the character of the country and the preservation of our political institutions.

SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA.

The annual meeting of this Society was held on Thursday; and the following gentleman were chosen as the officers of the Society, for the ensuing year.

Hon. Jonathan Phillips, *President.*
Rev. Dr Porter, *Vice President.*
Alden Bradford, Esq. *Secretary.*
Rev. Dr Pierce, *Assistant Secretary.*
Hon. Asahel Stearns, *Treasurer.*
Rev. Francis Parkman, *Assistant Treasurer.*

EXECUTIVE COMMITTEE.

Hon. Judge Davis,
Rev. Dr Ware,
Rev. Dr Harris,
Hon. Richard Sullivan,
Rev. Francis Parkman.

PRISON DISCIPLINE SOCIETY.

The sixth annual meeting of this Society was held in the Park Street Church, on Tuesday last. It appears by the Treasurer's report, that the receipts, including $268,50 balance of last year. amount to $4,499,44. The Society have paid towards the support of Chaplains at Wethersfield, Auburn and Charlestown State Prisons, $1168,63; for stereotype plates, reports, $1259,50, leaving a balance of $477,49. The collection at the meeting amounted to $78.

SOCIETY FOR PROMOTING THEOLOGICAL EDUCATION.

The Society for the promotion of Theological Education in Harvard University, as our readers are aware, has recently been reorganized, and is now entirely disconnected from the College. Its object, under its present name and constitution, is to afford the necessary aid to capable and devout but indigent young men, who are preparing for the ministry, that they may be able to acquire such an education as will make them eminently useful to the churches. Regarded in this light it is difficult to conceive of a charity, which has stronger claims on the sympathy, the prayers, and the generous contributions of the friends of religion. A discourse is to be delivered before this Society Sunday evening, June 5, in Federal Street Church by the Rev. Professor Palfrey; the services to commence at half 7 o'clock, after which a collection will be taken.

SERMON ON SLAVERY.

The Rev. Mr May of Brooklyn, Conn. will deliver a sermon upon Slavery in the United States at the Rev. Mr Emerson's Church in Hanover Street on Sunday evening next at half past 7 o'clock.

We learn that Mr George Whitney, late of the Theological School at Cambridge, has received a unanimous call to settle with the Upper Parish in Roxbury, and has accepted the invitation.

SUMMARY.

MASSACHUSETTS LEGISLATURE.

The Senate and House of Representatives of this Commonwealth, assembled on Wednesday the 25th instant. The Senate was called to order by Mr Allen of Franklin, the senior member, and the oaths administered to the members by the Governor. The Hon. Mr Saltonstall, of Essex, was chosen President, and Mr Charles Calhoun was chosen Clerk. A Committee was appointed to examine the returns of votes for Senators, report who are chosen, vacancies and candidates. A Committee was appointed by the Senate and joined by the House, to examine and report on the returns for Governor and Lieut. Governor. Orders passed for supplying the members with newspapers, not exceeding three daily, and orders to prepare rules and orders for the Senate, and joint rules and orders. The latter joined by the House, a joint Committee was appointed to inform the Governor that both branches of the Legislature were organized, and public worship was attended in the Old South Church. Sermon by the Rev. Mr Withington.

In the House of Representatives, The House was called to order by Mr Russell of Boston, and made choice of William B. Calhoun, of Springfield, as Speaker, and Pelham W. Warren as Clerk. Three petitions for Rail Roads were presented by different petitioners. One from Boston to the line of the state of Rhode Island, in a direction towards Providence, one, for authority to make a Rail Road from Boston to Taunton, and to extend the same towards Providence, and the third for authority to make a Rail Road in the most direct route from Boston towards Providence. The petitions were laid on the table. The messenger was directed to furnish each member with such newspapers as he shall direct, not exceeding six per week. The hour of meeting of the House was fixed at 10 o'clock A. M.

On Thursday, in the Senate. A Committee was appointed to wait on the Rev. Mr Withington, with the thanks of the Senate, for his discourse on Wednesday, and request a copy for the press. The petition of Benjamin Fisk and al. for a new bank in Boston was presented. The Committee on returns of votes for Governor and Lieut. Governor, reported the whole number of votes for Governor legally returned to be 48,895; of which his Excellency Levi Lincoln has 31,875. The whole number for Lieut. Governor, 48,010; of which His Honor Thomas L. Winthrop has 34,034. A petition of William Appleton and al. for a manufacturing company in Lowell was presented.

In the House of Representatives. Mr Baylies of Taunton, presented an order for the appointment of a Committee to consider the expediency of reporting an amendment of the Constitution of this Commonwealth which shall provide for the election of Representatives by districts; each County to form one district; each district to be entitled to one Representative for every 3500 inhabitants, and every district to one Representative at least. Mr Davis of Boston, presented an order for the appointment of a Committee to consider the expediency of amending the Constitution, so that the House of Representatives shall never consist of less than 120, nor more than 200 members. Mr Holden of Charlestown, submitted an order for the appointment of a Committee "to prepare and report an article of amendment to the Constitution of this Commonwealth, relative to the number and mode of electing Representatives to the General Court." Each of said orders was laid on the table. A petition was presented from Worcester South District, praying an amendment to the Constitution which shall reduce the number of Representatives. Petitions from Princeton and Oxford of a similar nature were presented, also a petition from Princeton, praying that the third article of the bill of rights be expunged. Petitions were presented of Wm. J. Loring and al. for incorporation as the Commercial Insurance Company; of J. Foote and al. for incorporation as the Methodist Episcopal Society in Pittsfield; of the President &c. of Sunderland bank to change the location of said bank to Amherst, and alter the name accordingly. A petition was presented of the Mayor and Aldermen of the city of Boston, for an appropriation for the erection of a Small Pox Hospital on Rainsford Island, and for repairs on the Hospital establishment at that island.

Interesting Recollection. The Hon. Mr Saltonstall in his address, on taking the chair as President of the Senate, in adverting to an interesting fact, says:

The Legislature being now assembled probably for the *last time* at this season of the year, allow me to advert to the interesting recollection, that the present is the TWO HUNDREDTH ANNIVERSARY of our May election;—the free citizens of this Colony, Province, or Commonwealth, having with little interruption, from its earliest settlement to the present day, peaceably organized its civil Government annually on this Last Wednesday in May.

Two hundred years ago this day, 'The Great and General Court' first assembled in this place, for the election of the Magistrates of the Colony, pursuant to the provisions of the *good old Charter*, as it was so long called. It provided 'that yearly once in the year, forever hereafter, namely, the last Wednesday in Easter Term yearly, the Governor, Deputy Governor and Assistants of the Company, and all other officers of the said Company, shall be in the General Court or Assembly to be held for that day or time newly chosen for the year ensuing, by such greater part of the said company for the time being, then and there present, as is aforesaid,' &c.

The second Charter of 1692, provided, 'that there shall and may be convened, held and kept upon every last Wednesday of the month of May every year forever, a Great and General Court or Assembly.'

The Constitution of the Commonwealth of 1780, has continued the same day as the civil anniversary of the Commonwealth. It provides, 'that the Legislative body shall assemble every year on the last Wednesday of May, and shall be styled the General Court of Massachusetts.

Under the old Charter, the Governor and Company of Massachusetts Bay, a small band, met in Boston on the last Wednesday of May, 1631, for the choice of their officers. This was the first election in the Colony of Massachusetts, and gave the name of this day, which has been handed down to us. They had adroitly changed a charter intended for the incorporation of a private company in England, into a Constitution of civil Government in America. They then laid the foundation of this Republic, and they established it on the same basis on which it now stands, the principle that the People are the source of all political power.

In addition to the coincidence mentioned by Mr Saltonstall, another may be noticed. Governor Winthrop and Sir Richard Saltonstall, were two of the first settlers of the Massachusetts Colony. After the lapse of two centuries, a direct descendant of the former, his Honor Thomas L. Winthrop, holds the office of Lieutenant Governor, and the Hon. Leverett Saltonstall, a descendant of the latter, that of President of the Senate of this Commonwealth.

The respectable and intelligent *Roxbury Farmer*, has furnished the Advertiser of the 12th inst. with the state of the seasons during several past years. The subject is interesting, and the statement from good authority.

The past winter was in some respects very extraordinary---so much so, as to stand alone, when compared with the winters of the last twentyfive years. No frost entered the ground to the depth of three inches before the first great snow, which covered the earth like a warm blanket. There was no moment during the winter in which you could carry heavy loads over wet meadows. The effect of this covering of snow was very curious. Plants which are killed in ordinary seasons, survived in perfect vigor. The effect upon grasses of all descriptions was favorable, and I presume equally so upon winter grain. The result was, that the moment the snow was removed, the grass started with undiminished vigor, and although the months of April and May have been cold, yet the grass is more forward than ever I have known it to be at this season. The same causes have been favorable to the early ascent of the sap of fruit trees. The small fibrous roots have not been bound in frost, and the season is very favorable to fruits, as the following comparison will show.

First blossoming of Cherries.

In 1813,	May 10th	In 1826,	May 4th
In 1815,	May 10th	In 1827,	April 21st
In 1816,	May 6th	In 1828,	May 1st
In 1822,	May 1st	In 1829,	May 9th
In 1823,	May 7th	In 1830,	April 28th
In 1825,	April 25th	In 1831,	April 23d.

Pears opening their blossoms.

1823, May 3d, 1824, May 4th, 1825, April 30th, 1829, May 14th, 1831, May 1st.

Apples opening blossoms.

1823, May 19th, 1824, May 13th, 1825, May 8th, 1829, May 15th, 1831, May 6th.

I have not extended my comparison in this publication as far as I have sometimes done, though I have done enough to show that it is one of the earliest seasons, and I can add that it is earlier, on the *whole*, than any season for seventeen years.

I will merely add, for the satisfaction of the lovers of fine fruits, that the Peaches have survived the winter, but they suffered from the two last years over abundant crops. Yet there are blossoms enough on them, and the fruit, if the season should be warm, will probably be as much superior in quality as it will be deficient in quantity.

I have never known a more universal and vigorous bloom in the Pears.

The Apples cannot be so well ascertained, but as the crop last year was superabundant, it is almost certain that it will be very moderate this year.

Cherries, Raspberries, Strawberries, and all smaller fruits, promise most abundant harvests.

American Lyceum. The following gentlemen have been requested by the Executive Committee, to deliver addresses at the next annual meeting of the Lyceum at New York.

On the most eligible and practicable means of advancing and perfecting the science of Instruction. T. H. Gallaudet, Hartford, Conn.

To what extent is the Monitorial System advisable and practicable in common schools? Walter R. Johnson, Philadelphia.

On the most eligible plan of promoting Education by Legislative enactments. Roberts Vaux, Philadelphia.

Ought manual labor schools to be encouraged, and upon what general plan? G. W. Gale, Whitesboro, New York.

To what extent may lectures be useful in common schools? J. Holbrook, Boston

The utility and importance of providing juvenile libraries for common schools. Rev. G. O. Gears, Lexington, Kentucky.

School Discipline. J. Griscom, LL. D. New York.

Relation between Colleges and Common Schools. Professor D. Olmstead, Yale College, New Haven.

An Essay on the appropriate branches of Female Education, and the appropriate organization of Female Schools. Miss C. Beecher, Hartford, Conn.

On Lyceums. J. Holbrook, Boston.

On Systems of Education, with a special reference to the promotion of National Unity and elevation of character. Edward Everett, Boston.

The appropriate use of the Bible in common education. T. S. Grimke, Charleston, S. C.

Infant Education. Dr J. Creagy, Philadelphia.

The Education of school teachers. A. J. Yates, Chittenango, N. Y.

The introduction of the Natural Sciences into common schools. Professor C. Dewey, Pittsfield, Mass.

The Legislature of the State of Maine, at their last session passed the following law, which it is said was designed to effect the removal of Presidents Allen, of Bowdoin, and Chaplin of Waterville Colleges.

Be it enacted by the Senate, &c. That no person now holding the office or place of President in any College in this State shall hold said office or place beyond the day of the next Commencement of the College, in which he holds the same, unless he shall be re-elected. And no person shall be elected or re-elected to the office or place of President, unless he shall receive in each board two thirds of all the votes given on the question of his election. And any person elected to said office or place, after the passing of this act, shall be liable to be removed at the pleasure of the board of Trustees, or board of Trustees and Overseers, which shall elect him.

The Rev. John G. Palfrey has been appointed by the Mayor and Alderman, to deliver the oration on the 4th of July next, in this city.

The Hon. Stephen L. White, has accepted the appointment to deliver the anniversary oration, in Salem on the fourth of July next. We notice in several newspapers the appointment of various gentlemen of distinguished talents and reputation, as orators on this occasion.

Rammohun Roy. This distinguished person has arrived at Liverpool, England, in the Albion from Calcutta. He has visited several public institutions and is treated with attention and respect.

Hingham Academy. The Derby Academy at Hingham celebrated its annual exhibition on Wednesday, 18th inst. The Lecture, delivered on the occasion by Rev. Mr Brazer, was ingenious, eloquent and practical. The school is in a flourishing state.

Rev. N. N. Beman, D. D. of Troy, was on Thursday the 19th inst. elected Moderator of the General Assembly of the Presbyterian Church in the United States.

South America. A revolution has taken place in Brazil. The Emperor has abdicated in favor of his son, but was obliged to take refuge with his family on board the English seventyfour Warspite, lying in the Harbor of Rio Janeiro.

FROM EUROPE.

Parliamentary Reform. An amendment to the *Reform bill*, was proposed in the British Parliament, on the 13th of April by General Gascoyne, declaring it inexpedient to reduce the number of members. After debate, the amendment was carried by a vote of 299 to 291. This decision, it is said, is not indicative of the ultimate fate of the bill. It was ordered to be committed on the 21st.

Poland. Accounts from this country, increase in interest, and continue favorable to the Poles. Information was received at London April 15th, from Dantzic, that the 95th regiment of Russian troops, consisting of four thousand men, had deserted and joined the Poles. On the road from Memel to Riga, numbers had risen against the Russians. The army under General Diebitsch suffered severely for want of provisions. On the night of the 30th March, the Russians attempted to burn the bridge from Warsaw to Praga, by the means of fire ships and boats loaded with combustibles; one of the boats had on board several hundred shells. Several boats loaded with Cossacks, followed to assist the fire ships in case of difficulty. The plan entirely failed. The ships ran aground, the shells bursting, killed several Cossacks, and the rest were obliged to return. The explosion of the shells continued several hours, and a heavy cannonade was heard in the direction of Willanow.

Farther accounts state that the General in Chief on the 2d of April gained a further advantage over the Russians; the particulars have not reached us. At 12 o'clock, on the last mentioned day, seven thousand prisoners had been brought into Warsaw, and more continued to arrive. Eleven pieces of cannon were brought in, and eleven more expected. Among the prisoners were twenty officers of different ranks. The Russian corps had collected in great force near Kelnzyn, and a decisive battle was shortly expected.

France. By intelligence received at New York, by the Charles Carroll, it appears that Paris is in a state of considerable excitement, and revolutionary movements were attempted on the 15th and 18th of April, but were suppressed by the National Guards.

NOTICE.

On returning from an absence of a few weeks, we learn with great regret that our paper, for several towns in the vicinity, has not recently been mailed in season to be received, as usual, before Sunday. There is no remedy for the past in this respect; but we trust that effectual measures have been taken to prevent a recurrence of the evil.

MARRIAGES.

In this city, by Rev. Dr Lowell, Mr John Appleton, of Salem, to Miss Elizabeth Marshall Messer, daughter of the late Wm. W. Messer, Esq. of Portsmouth, N. H.

On Tuesday evening last, by Rev. Mr Parkman, Thomas P. Cushing, Esq. to Mrs Martha Ann Sigourney.

In Hingham, Mr Ebenezer Pratt, of Boston, to Miss Mary Cushing; Mr John Cushing to Miss Harriet J. Gilkey.

In Plymouth, Mr Joseph Churchill to Miss Eunice Battles; Mr John Eddy to Miss Betsey Ann Dunham.

In North Bridgewater, by Rev. Mr Goldsbury, Mr Joseph W. Cross, Preceptor of Chatham Academy to Miss Frances J. A. Vose, of N. Bridgewater.

In Athol, by Rev. Mr Moore, on the eve of the 23d inst. Mr Benjamin Estabrook to Miss Candace Holbrook.

DEATHS.

In this city, Mrs Martha, wife of Mr Stephen Foster, aged 22.

In Salem, Mrs Nancy, wife of Capt. Joseph Pickering, and daughter of Mr Joseph Farmer, aged 23.

In Newbury, Mrs Mary Parish, relict of the late Rev. Dr Parish, aged 64.

In Lexington, Miss Emily Stearns, aged 23; Mrs Mary, widow of the late Deacon Nathan Reed, 84.

In Worcester, Solomon Parsons, aged 74. He enlisted at the age of 20, and was at the battle of Saratoga and taking of Burgoyne. He continued in the army till the battle of Monmouth, in June, 1778, when he was discharged on account of the wounds he received on that occasion.

In Groton, Rev. Daniel Chaplin, D. D. in the 88th year of his age.

In Rochester, N. Y. Col. Nathaniel Rochester, aged 80; from him the village takes its name.

In Putnam County, Ga. 28th ult. William Hathorn, aged 109 years.

—

JEREMIAH EVARTS, Esq. of this place died at Charleston, S. C. on the 10th inst. He arrived at that port about a week before from Havana, where he had been residing for some months for the benefit of his health. We are indebted to the New York Observer for the following sketch of his life.

Mr. Evarts must have been a little rising of 50 years of age. He was graduated at Yale College in the year 1802, and was always spoken of by the late President Dwight as one of the finest scholars ever educated at that institution. After leaving college he commenced the study of law, and practised for several years in New Haven, where he was married to a daughter of the celebrated Roger Sherman. About the year 1810, he removed to Charlestown, Mass. to take the editorial charge of the Panoplist. At the same time, he filled the office of Treasurer of the American Board of Foreign missions, and on the death of the Rev. Dr. Worcester about ten years since, he was called to succeed him in the highly responsible office of Secretary.

The following are the concluding remarks of the same paper on Mr. Evarts' character.

As a writer and a philanthroprst, he needs no other eulogy than the simple statement. 'He was the author of the essays signed William Penn.' He devoted himself to the cause of the Indians with a constancy and earnestness which proved too much for his constitution; and it was his excessive labors in their behalf, which brought on the disease that has at length terminated his valuable life.

Though differing widely from Mr. Evarts in his views of religion, we are happy to add our feeble tribute of praise, to his ardent philanthrophy and unwearied exertions in the cause of the Indians.

POSTSCRIPT.

LATE AND IMPORTANT FROM EUROPE.

Liverpool papers of April 25th have been received at New York, by the Napoleon. We stop the press to give a brief outline of the intelligence received.

England. It appears that on the question of Reform in England, there was a majority of *eight* against the Ministers, and that in consequence of this they tendered their resignations, which the King refused to accept. On the 22d the King went in person and prorogued Parliament to Tuesday 10th of May, with a view of its being immediately DISSOLVED.

Poland. The Poles have been again successful, and have achieved a succession of splendid victories. On the 7th of April, the loss of the Russians is estimated at 25,000 in killed and prisoners. Gen. Diebitsch was in position extremely exposed, and it was believed probable that he could not escape. The entire loss of the Russian army since entering Poland, is estimated at 60,000.

THE TIMES OF THE SAVIOUR.

Just published by L. C. BOWLES, No. 124 Washington Street, "The Times of the Saviour." By Harriett Martineau. Reprinted, after Revision from the English Edition. Contents—"The Hope of the Hebrew Leper in Death—Songs of Praise—The Wilderness Gladdened—He is Risen—The Hour of Rest—Alas that Mighty City."

Extract from the "Notice by the American Editor."

The little volume of which this is, with some variations, a reprint, was published in London the last year. It came from the English press under the title of 'Traditions of Palestine;' which has been changed as less suitable than that which appears on our titlepage.

These stories may not please others as much as they have gratified the few persons who have had an opportunity to read them They have been reprinted without any personal knowledge of the author or her family, and solely from the belief that they exhibit in a just light the agitation produced in the minds of the Jews, by the wonderful works and preaching of Christ. Comparatively few readers of the Gospels consider the nature or extent of this agitation. The brief and simple histories of the evangelists, while they contain enough to lead one of diligent or inventive habits of thought into an inquiry concerning the effect of our Lord's ministry upon a state of public and private feeling so peculiar, as that which prevailed in Judea and Galilee during this period, yet offer only incidental allusions, which many persons might not notice, and more would neglect to use as hints to imagination. It may surprise us that attempts similar to the present have not more often been made, to bestow upon the sacred narratives that interest, which, apart from their spiritual truths and momentous facts, might be derived from a view of the condition of society in 'the times of the Saviour Miss Martineau has sketched some scenes descriptive of this state of things with equal taste and skill. They are lightly, bur distinctly and faithfully drawn. Her caution in restraining her hand from the person of 'the Teacher,' cannot be too highly approved. She desists from her work when there is occasion to introduce him into immediate view; it would have been fatal to its excellence if she had made him the subject of fictitious description.

English literature is poor in the department to which works of this class belong. This is but an humble contribution; yet it may give both instruction and pleasure to many who have passed the years of childhood. To the young reader it will probably be an acceptable present. May 29.

TRANSLATION OF PSALMS. Just published, by GRAY & BOWEN, No. 141 Washington Street—A new translation of the Book of Psalms, with an introduction. By George R. Noyes, author of "a translation of the book of Job," spoken of by the Christian Examiner in the following manner:—

"Its imperfections are few and of the less important kind, while its many and rare excellencies recommend it to the favor of all classes of readers. It deserves a place in every scholar's library. The unlearned will find in it many passages full of meaning and interest, which before were unintelligible to them. The cultivated and refined may be taught by it that they will not hurt their taste by reading the holy scriptures.—The sceptic will be led to suspect that the difficulties of which he complains, are to be attributed, less to the authors of the Bible than to its translators. And most persons, unless we deceive ourselves, will find it not easy to suppress the wish, that they might be presented with an amended version of the remaining portions of the sacred volume." May 28.

WARE ON THE FORMATION OF THE CHRISTIAN CHARACTER. Just published by GRAY & BOWEN, 141 Washington Street, "A Treatise on the Formation of the Christian Character, addressed to those who are seeking to lead a religious life." By HENRY WARE Jr., Professor of Pulpit Eloquence, and the Pastoral care in Harvard University. May 28.

JUVENILE BOOKS,

For sale at the office of the Christian Register, a large assortment of books—suitable for Juvenile and Sunday School Libraries,—recently selected from the bookstores of New York, Philadelphia, and Baltimore. May 28.

WORCESTER'S LETTERS TO CHRISTIANS. Just published by GRAY & BOWEN, Causes and Evils of Contentions unveiled, in Letters to Christians. By NOAH WORCESTER, author of "Bible News" &c. &c. May 28.

WHITMAN ON REVIVALS.—Just published, by GRAY & BOWEN, A Letter to an Orthodox Minister, on Revivals of Religion. By BERNARD WHITMAN. May 28.

BIGELOW'S TRAVELS. Just published by CARTER, HENDEE & BABCOCK, Travels in Malta and Sicily, with Sketches of Gibraltar in 1827. By the Rev. ANDREW BIGELOW, Author of "Leaves from a Journal in North Britain and Ireland." May 21.

This DAY PUBLISHED by GRAY & BOWEN, No. 141 Washington Street,

Questions on Select Portions of the Four Evangelists. *Part Second*, comprising the principal Discourses nnd Parables of our Lord. Designed for the higher classes in Sunday Schools. By JOSEPH ALLEN, minister of Northborough, Mass.

This manual consists of questions on the moral, and preceptive portions of the Four Evangelists; and, together with the first part published the last year, comprises a connected view of the life and instruction of Jesus Christ. The author has endeavored, with what success the public must decide, to construct the questions in such a manner as to elicit, or to suggest, the meaning of the more difficult texts; yet not so as to dispense with the necessity of reflection and study on the part of the scholar, or of occasional aid on the part of the teacher. May 21.

DABNEY'S ANNOTATIONS,

On the *New Testament*,---compiled from the most approved and critical authorities, and designed for popular use, particularly to assist Sunday School Teachers; for sale by N. S. SIMPKINS & Co. Court Street.

☞ *Belknap's Psalms and Hymns* at reduced prices. 3t. May 21.

ABBOT'S SERMONS.

At this office, for sale, Sermons by the late Rev A. Abbot, D. D. of Beverly; with a memoir of his life. May 14.

POLYGLOTT BIBLE.

JUST received and for sale by LINCOLN & EDMANDS, the English Version of the Polyglott Bible, containing the Old and New Testaments, with the Marginal Readings, together with a copious original selection of References, to parallel and illustrative passages. A beautiful pocket companion containing upwards of 60,000 references.

RECOMMENDATION.

Philadelphia, Oct. 5, 1830.

DEAR SIR,—It has given me great pleasure to learn, that you have undertaken to give to the public, *a neat, correct, and elegant, stereotype copy* of the ENGLISH POLYGLOTT POCKET BIBLE, with its marginal references and readings in a middle column.

So far as I am able to judge, after several years' constant use of this Bible; I think the marginal references and readings are more correct and useful for all common purposes, than any others extant. Those of Canne, Scott, Brown, Blaney, Ostervald, and others, are too numerous, and many of them entirely useless to the Christian in the closet, or the scholar in the class: and are unpleasant and unprofitable when crowded into the Margins of a pocket Bible,—while those of Polyglott are few, yet containing all that is highly important, and by a very ingenious arrangement, are placed without confusion in a small middle column, without injuring or obscuring the face of the page.

The English copies of this Bible are *too broad* and *long* for *convenient use*, and the price is *too high* for *common use*. But your arrangement to reduce both the *page* and the *price*, and yet to retain all the benefit and beauty of the Bible, will entitle you to the merit of having put into the hands of the youth of your country, a reference Bible every way suited to the *Closet*, the *Sabbath School*, and the *Bible Class*. And should your stereotype plates be rendered sufficiently accurate, which we confidently expect, you cannot fail of commanding a most extensive sale. The necessities and the convenience of the whole community call loudly for an American Edition of this valuable and well-prepared Bible.

Wishing you all possible success in your most praiseworthy efforts, and full remuneration for your risks, and cares and labours, I remain, dear Sir, your friend, and servant in the Gospel, THOMAS M'AULEY,

Pastor of the Tenth Presbyterian Church, corner of Walnut and Twelfth Streets.

Mr. L. A. KEY. May 20.

Further recommendations could have been easily inserted here; but the above contains such full and satisfactory evidence of the nature and utility of the work, as to preclude the necessity of any thing more.

POOL'S GEOMETRICAL PROTRACTOR, FOR THE USE OF SURVEYORS, ENGINEERS, AND DRAFTSMEN GENERALLY.

This instrument has all others combined in one, which are generally used for drafting (dviders excepted,) and is applied to a Tablet, on which the paper is fastened. The most intricate shape is protracted with ease and with the greatest accuracy; and the least error in running, or any mistake in the minutes is detected

The Geometrical Protractor will be furnished with a Vernier, or Nonius if ordered.

RECOMMENDATIONS.

The following recommendation is from a number of Gentlemen of known experience in Surveying:—

We the subscribers having used Pool's Geometrical Protractor are satisfied that it is far preferable to any thing of the kind heretofore used; and with confidence in its superiority recommend it to the use of all practical Surveyors.

Jesse Perkins, N. Bridgewater.
Isaac Alden, E. Bridgewater.
Azor Harris, do.
Alson Gilmore, Easton.
John Seele, do.
Welcome Lothrop, do.
Leonidas Dean, Raynham.

☞ The *Geometrical Protractor* is for sale at the store of Messrs. N. S. SIMPKINS & Co. corner of Court and Brattle Streets, and GEDNEY KING Broad Street.

N. B. Messrs. J. & H. M. Pool will manufacture Scales or Rules, for Draftsmen of any description on Steel or Composition. Orders may be left at the bookstore of N. S. SIMPKINS & Co. Boston, and RICE & MELLEN, Worcester. April 16.

CARPENTER'S CATECHISM.

This collection is extensively used in Sunday Schools. It may be obtained at this office at four dollars a hundred. A large discount made to the Trade. May 14.

WHITMAN'S REPLY. Just published and for sale by L. C. BOWLES, No. 124 Washington Street, "A Reply to the Review of Whitman's Letters to Professor Stuart, in the 'Spirit of the Pilgrims' for March, 1831. By BERNARD WHITMAN." May 14.

VALUABLE TRACTS FOR UNITARIAN SUNDAY SCHOOLS.

WAIT, GREENE & Co. 13 Court Street, give notice to all persons connected with Sabbath Schools, that they have this day purchased all that remain of the several editions of the tracts published by the "*Christian Tract Society*," and that they will be sold very low to Sunday School Libraries, &c. Among the great variety of these very popular tracts, are the following:

"William's Return, or good news for Cottagers."
"Friendly Advice to the Unlearned."
"The History of Elenor Williams."
" do. Edward Allen, the patient man."
"Twin Brothers, or good luck and good conduct."
"The Orphan Sisters."
"Village Dialogues in several parts," &c. &c.

W. G. & Co. have on hand, prepared for Election week, an extensive assortment of Sunday School books and manuals. Accommodations will be provided at their store for Ministers from the country. May 21. 3t.

FAMILY AND SECRET DEVOTIONS.

Exercises for Family and Secret Prayer; to which are annexed Hints on the Common Practical Mistakes in Family Religion; a new edition, enlarged and improved, this day published and for sale at this Office, and by *Wm. Hyde*, Messrs. *Carter, Hendee & Babcock*, and *Cottons & Barnard*. Price (best paper) 37 1-2 cents, bds.—per doz. (common paper) $2,40. 'Hints' separately, per doz. 37 1-2 cents May 21.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,

BY DAVID REED:

CORNER OF WASHINGTON AND SCHOOL STREETS.

HIRAM TUPPER, PRINTER.

TERMS.—*Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents.*

To those who pay bills in advance to a collector, after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brattleborough, Vt.	G. C. Hall.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Cincinnati, Ohio,	W. P. Rice.
Eastport, Maine,	Daniel Kilby.
Easton, Mass.	Daniel Reed.
Hingham, "	David Andrews, jr.
Kennebunk, Me.	James Osborn.
Keene, N. H.	John Prentiss.
Portsmouth, N. H.	John W. Foster.
Plymouth Mass.	William Brown.
Providence, R. I.	George Dana.
Portland, Me.	Samuel Colman.
Rochester, N. Y.	Clarendon Morse.
Trenton, N. Y.	Rev. I. B. Pierce.

SELECTED POETRY.

RELIGIOUS FAITH.

Oh! steal thou not my faith away,
Nor tempt to doubt the trusting mind,—
Let all that earth can yield decay,
But leave this heavenly gift behind:
Our life is but a meteor gleam,
Lit up amid surrounding gloom—
A dying lamp, a fitful beam,
Quenched in the cold and silent tomb.

Yet if, as holy men have said,
There lie beyond that dreary bourne,
Some region where the faithful dead
Eternally forget to mourn;
Welcome the scoff, the sword, the chain,
The burning wild, the black abyss,—
I shrink not from the path of pain,
Which endeth in a world like this.

But, oh! if all that nerves us here,
When grief assails and sorrow stings,
Exist but in the shadowy sphere
Of fancy's weak imaginings;
If hopes, though cherished long and deep,
Be cold and baseless mockeries;
Then welcome that eternal sleep,
Which knoweth not of dreams like these.

Yet hush! thou troubled heart! be still:
Renounce thy vain philosophy,
Like morning on the misty hill,
The light of truth will break on thee.
Go—search the prophet's deathless page—
Go—question thou the radiant sky,
And learn from them, mistaken sage!
The glorious words—"Thou shalt not die!"

MISCELLANEOUS.

DR GROSVENOR'S ESSAY ON HEALTH.

On the first page our readers may find some important remarks on the best preparation for a time of sickness. We here extract a few short passages from an ingenious practical work on the "Value, preservation, uncertainty, temptations, and duties of Health." It was written by the Rev. Dr Grosvenor, who was held in esteem among the dissenting ministers of his day, and who left behind him some other writings, of which his "Mourner" is now probably best known. The little work from which we here quote, exhibits the learning and ingenuity, as well as piety of the author; but like many other good books of a century past, it has disappeared from modern libraries, and "the shops;" and is rarely to be found except in the collection of some antiquarian, or among the few books and tracts, which, with their musty covers and time-stained paper, a minister sometimes finds in the well polished book cases of his parishioners of threescore years and ten.

Were I to deliver the scale of the blessings of this life, according to the place they hold in my mind, it should be in this order; a peaceful conscience, my time, health, learning and knowledge, liberty, temper, or self government, friendship and riches. First, a good and peaceful conscience; to have every thing within serene and calm; and though I grant this does also belong to the list of spiritual blessings, yet it is so necessary to our temporal enjoyment of life, that without it every thing else must needs be embittered and spoiled. Next to that I must value my time: because nothing can be enjoyed without time to enjoy it in; and because of what depends upon the improvement of it, for both worlds; besides, when it is gone, it is an irrecoverable thing, and every thing in this world vanishes with it. The next blessing in value and excellence is health. This is necessary to the perfect enjoyment of a man's self, and of every thing about him, you can name after it. Knowledge and learning make the philosophers happy men. Thales gave this for answer to the question, Who was the happy man? "He that has a healthful body, and a learned mind." And now it is time to mention liberty. Health and liberty are blessings pretty much of a size Without health we could not enjoy liberty, nor without liberty, health. The public vows of the Roman people joined them together, as appears by the inscriptions. One would think that a man with a good conscience, and healthful body and a learned mind, might, even without fair liberty, make a shift not to be miserable. On the other hand, there are, to whom liberty appears a greater blessing than life itself. The decision here will very much depend upon the degrees of restraint taken into the case. The next in my order should be what we call temper; that equanimity that preserves our inward tranquillity from lying at the mercy of every cross accident or disappointment. By this a man is said to possess himself; has a secret within himself for a calm serenity in the foulest weather, and for his soul to dwell at ease in the midst of trouble. By this temper we farther mean that benevolence or benignity of disposition which is the principle of all that delight, which the generous conceive in doing good to mankind and making those about them pleased and easy; and is the secret charm or attractive of that good will from others, with which it seldom fails to be rewarded. The next rank in the ingredients of temporal happiness I would assign to friendship. Nothing does so much improve and multiply a blessing to one's own enjoyment, as the having somebody to impart it to, and communicate endearments with. Horace reckons friendship next to health;

Nil ego prætulerim jucundo sanus amico.

And then in the last place riches: not meaning thereby the over-grown, the unwieldy, the cumbersome wealth, wherein man's life does not consist; but by riches, I mean such a competency of the good things of life as a man has always been accustomed to, and may answer reasonable desires, and furnish out for the enjoyment of the blessings already mentioned. And whether riches in this sense must have a place in the account of temporal blessings, is a question that must be very oddly stated indeed, to be answered in the negative.

* * * * * * * * *

If we were all body, there could be no greater blessing than this [health.] The enterprize, the pursuit, the finishings, of the great and useful affairs of life, are owing to this. Stately buildings, flourishing arts and sciences, learned researches and composures; the hurry of thronged streets, the business of the exchange; victorious arms, assiduous counsels and negotiations of Princes, the spoils of war, or of navigation; they all grow out of health. What a stagnation does the want of it bring upon all the operations both of the body politic and natural? With the languid motion of the blood, with fainting spirits, feeble limbs, heavy pulse, and a sinking constitution, every thing else sinks and languishes.

Plato, in his Commonwealth, brings in Socrates quoting the authority of Æsculapius, that a valetudinary was not to be admitted to the administration of public affairs, for (as Sir William Temple observes) great Generals and Ministers of state in the times and scenes of great action, have upon them the care of the state or of an army; a care that ought to be as constant as a chemic fire, to make any great production; and if it goes out for an hour, perhaps the whole operation fails. Now a person whose nature and constitution is sickly, is not capable of such constant application of thought. Besides, none that feel sensibly the decays of age, or sickness, and his life wearing off, can figure to himself those imaginary charms in riches or praise, that men are apt to do in the warmth of their blood; and those are the usual incentives towards the attempt of great dangers, and support of great trouble and pains.

Pyrrhus, King of Epirus, built a temple to *Health*, and declared he would worship no other God or goddess; and carried the matter so far as to insinuate, that if the gods would but give him health, he could give himself every thing else. The Grecians made it a goddess. The Sicaonians worshipped the image of health, and the women offered their hair to it; that is, they sacrificed their ornaments to their health. And as barbarous as this may seem to be, they that sacrifice their health to their ornaments, worship the meaner idol of the two.

A FUNERAL SCENE.

We take this article from the Christian Intelligencer, where it is credited to the Vermont Chronicle.

It was in February, 183–, that I was called upon to attend the funeral of an old gentleman, 78 years of age, in a part of a town where religious meetings were seldom held, and through which no public road of importance was made. I was desired to go early, that I might become acquainted with the family and the character of the deceased. Between 8 and 10 o'clock in the morning, I rode up at a rapid pace, to a neat and red farm house, and I was soon ushered into a room, where were several children and grandchildren of the deceased. As I warmed myself, I said, how many children are there? 'Eleven; two sons, and the rest daughters—several are gone to the west, some are near us, and one, who is married, is sick, nigh unto death.' One neighbor said, 'we have met with a great loss—not the family only, but the whole neighborhood.' Ah! said I, how so? 'Why Mr C. was an *example to us all.*' To lose a public example, said I, is a great loss. 'Yes, and *he was an example* to old and to young, to his own family and to all who knew him.' I was asked into the next room, and introduced to the aged and afflicted widow. As I took her hand and sat down, I said, your loss is very great; companion and friend hast thou put far from me, and mine acquaintance into darkness. She wept in anguish. Soon I added, you have seen affliction before? 'No, no, we have lived on this spot *fortyeight years*, and have eleven children, and this is the first death that has occurred in the house. The father, like a shock of corn ripe in its season, has been cut down first.' And she wept again.

A friend said, 'madam, you do not mourn without hope.' 'No, for thirty years my husband has loved to read his Bible and hoped in Christ.' 'Yes, I knew him,' said the same friend, 'thirty years ago, a man of even minded justice, a man of great purity of intention, a man of great kindness of heart. I never knew or heard aught otherwise of him.' It was new to the widow, it was new to the family, it was new to the friends, to be in affliction. The heart of one pleasant daughter was so wrung with anguish that she wept aloud, that she groaned in spirit, that she cried like David for his son, 'my father—my father—oh! my father.'

I inquired more concerning him who had thus left his family in the ripeness of his age, and found he was one among those few that lingered among us as the examples of the last generation; men, formed in other circumstances, and under more propitious influence for true greatness, than the men of our time. He was a stout, muscular man, of great evenness of temper, and great mildness of disposition. He had traversed this part of the State often, when it was a wilderness, and learned what want and hardships were. He had felled the trees upon his own land, builded his own house, cultivated his own soil, and all this with that mild and equable temper, and that pure integrity, and that diligent perseverance, that his own habits and character had become moulded and fixed therein. His children, eleven of them, grew up under his own hand, to be what such a parent wished, and what such an example taught them to be—the rich clusters of a noble vine. When I came to address the multitude—for it was a multitude that assembled at the funeral, I spoke of the character of our friend as an example of that moral and intellectual integrity, that was becoming rare among us. I spoke of him as growing up under influences, that enlarged his mind, that gave him an insight into general truths, which concerned the well-being of his family, and of the neighborhood, and of the town. These he had thought of when alone in the woods. These he had read in the Bible. These he had meditated upon in his family. He felt himself somewhat isolated from society, and that he must supply the want of books and of instruction, by thinking, and by studying for himself. But now-a-days we must go by fashion and by folly; we must be gadding here and there to see this and that; and for reading, instead of the Bible, we must be reading party newspapers, and learning to hate the half of our fellow men, and to speak all manner of evil against them. I strove to contrast the influences of the present state and tendencies of society with those of a past generation; and the contrast led me to a melancholy reflection on the parties, and the double-mindedness, and the expediency hunters, and the office seekers, of our time, compared with the stern integrity, and the frank hospitality, and the generous patriotism of our fathers. Our friend was an example worthy to be had in remembrance for his rare excellence, in the limited sphere in which he lived, and in which he died.

Public services were ended—we walked to the grave, two or three rods in front of the family dwelling. As we stood around the narrow house, the daughter burst out in loud impassioned grief—the widow leaned upon my arm, and as the coffin was lowered to its resting place, she calmly and distinctly said,

"Unveil thy bosom, faithful tomb,
Take this new treasure to thy trust."

We paused—and having returned thanks to the neighbors for their sympathy and kindness, we turned back to the house, growing wiser *in meditative silence*. PASTOR.

BENEFIT OF GOOD EXAMPLE.

The efficacy of personal example is happily illustrated in the following passage in the Memoirs of Dr Darwin, the author of the "Zoonomia," and celebrated by his signal success in several remarkable cases as a physician. We adduce it as an encouragement to others; and it may properly be brought into connexion with the gratifying accounts we sometimes receive, of the happy effects of the efforts of individuals and of societies for the suppression of intemperance. The memoir, from which we quote, is from the pen of his accomplished friend, Miss Seward.

From the time at which Dr Darwin first came to Lichfield, he avowed a conviction of the pernicious effects of all vinous fluids on the youthful and healthy constitution; an absolute horror of spirits, of all sorts, and however diluted. His own example, with very few exceptions, supported his exhortations. From strong malt liquor he totally abstained, and if he drank a glass or two of English wine, he mixed it with water. He despised the prejudice which deems foreign wines more wholesome than the wines of the country. "If you must drink wine," said he, "let it be home-made." It is well known that *Dr Darwin's influence and example have sobered the county of Derby; that intemperance in fermented fluids of every species is almost unknown amongst the gentlemen.*

NEW BOOKS FOR UNITARIAN SUNDAY SCHOOLS.

WAIT, GREENE, & Co, would give notice to all the friends of Sunday Schools, connected with Unitarian Societies, that they have in press a new manual entitled—

"FORMS OF DEVOTIONS, FOR SUNDAY SCHOOLS."
—BY A PASTOR—

This book will contain Prayers, Lessons from Scripture, &c, in regular order, for five Sabbaths, and at the end of each service is a Hymn, particularly adapted to the devotions of each day. It is intended to be used by the whole school, the superintendent acting as leader, and the children responding to the leader. It will be issued in about one week, and it is to be hoped that all those, who feel an interest in the devotions of Sunday Schools, and the difficulty of guiding them judiciously, will avail themselves of this opportunity of procuring an improved manual.

—ALSO—

JUST PUBLISHED,

The fifth edition of the Sunday School Hymn Book. This Book is on a new and beautiful type, and fine paper. It is the same as "first printed for the Trustees of the Publishing Fund," and "approved by the Boston Sunday School Society."

CATALOGUES.

Catalogues of the most approved Sunday School Books, free from sectarianism, may be found at the subscribers' store.

NOTICE.

The subscribers, having for many years been engaged in Sunday School teaching, and the publishing of Sunday School Books, give notice to clergymen, and others living out of the city, that any amount of money sent them (or orders without cash) for the purchasing of Books, shall be faithfully attended to, and particular care observed in selecting the best and latest publications.

WAIT, GREENE, & CO.,
PUBLISHERS,
April 23. 6t 13 Court Street.

MR MAY'S LETTER TO DR HAWES.

For sale by L. C. BOWLES, 124 Washington Street, "Letters to Rev. JOEL HAWES, D. D. in review of his 'Tribute to the Memory of the Pilgrims.' By SAMUEL J. MAY, Pastor of the 1st Church in Brooklyn, Conn." May 14.

PERKINS' ADDRESS. Just received and for sale at this Office, "A Serious Address to the Presbytery of Oneida, on the manner of conducting the late Revivals within their bounds." By EPHRAIM PERKINS. May 14.

POLYGLOTT BIBLE. *The English Version of the Polyglott Bible*, containing the Old and New Testaments with the marginal readings: together with a copious original selection of references and parallel and illustrative pasages. A most beautiful pocket companion containing upwards of 60,000 references. This day received and for sale by
RICHARDSON, LORD & HOLBROOK.
May 21.

WHITMAN'S REPLY. This day published by GRAY & BOWEN, No. 141 Washington Street, "A Reply to the Review of Whitman's Letters to Professor Stuart, in the 'Spirit of the Pilgrims' for March, 1831. By BERNARD WHITMAN."

☞ Persons wishing to procure the above will be promptly supplied by the Publishers. A discount will be allowed to Agents and those who purchase to distribute. May 14.

FULLER'S HOLY STATE.

HILLIARD & BROWN, Booksellers to the University, Cambridge, have just published,

The Library of the Old English Prose Writers. Edited by the Rev. ALEXANDER YOUNG. Vol. I. Fuller's Holy and Profane States. With some account of the Author and his Writings.

"Out of the old fieldes, as men saithe,
Cometh all this newe corn fro yere to yere;
And out of olde bookes, in good faithe,
Cometh all this newe science that men lere."
Chaucer.

Extract from the Editor's Preface.

"The present volume is published as a specimen of a proposed Library of the Old English Prose Writers. The beautiful and venerable remains of our ancestral literature, have, in this country at least, been suffered to remain too long neglected. The Editor has thought that he might perform a useful and acceptable service, by divesting them of their cumbrous and repulsive attire, and arraying them in an agreeable and attractive garb. At present, from their scarcity and costliness, these writings are accessible only to the privileged few: he would make them accessible to all, believing that they need only to be known, in order to be appreciated and admired.

"To give some general idea of the character of the proposed Library, it may be sufficient to mention, that besides the honored and familiar names of Hooker, Bacon, Milton, Jeremy Taylor, Barrow, and South, it will contain specimens of such writers as Sir Thomas More, Bishop Latimer, Roger Ascham, Sir Philip Sidney, Sir Walter Raleigh, Robert Burton, Sir Thomas Overbury, John Selden, Bishop Hall, Sir Thomas Brown, Arthur Warwick, James Howell, Izaak Walton, Andrew Marvell, and Owen Felltham.

"The advice which Bishop Watson gives in a reference to some of these old writers, may be safely extended to them all. 'Make them,' he says, 'your chief companions through life; let them be ever upon your table; and when you have an hour to spare, spend it upon them; and I will answer for their giving you entertainment and instruction as long as you live.'

"Should this work meet with sufficient encouragement to authorize its continuance, the volumes will be issued as fast as they can be properly prepared and accurately printed. The pieces selected will be inserted entire, whenever this can be done consistently with the plan of the work. The original style and phraseology will be sacredly retained, but the orthography will be accommodated to the standard now in use. To each author will be prefixed some account of his life and writings; and whenever it is necessary, brief notes will be appended to explain obsolete words and illustrate obscure passages."

Extract from the Retrospective Review.

"The work which we have selected as the subject of this review is perhaps, upon the whole, the best of Fuller's works; and certainly displays to better advantage than any, his original and vigorous powers of thinking. It consists of two parts—the Holy and the Profane State: the former proposing examples for imitation; and the latter their opposites, for our abhorrence. Each contains characters of individuals in every department of life, as the father, husband, soldier, divine; and general essays.—We do most seriously recommend this book to our readers, as a treasure of good sense, information, and entertainment."

May 28.

DEPOSITORY OF BOOKS FOR JUVENILE LIBRARIES AND SABBATH SCHOOLS.

L. C. BOWLES, No. 124 Washington, corner of Water Street, has for sale a very complete assortment of such Books and Manuals as are adapted and approved for Juvenile Libraries and Sabbath Schools of Unitarian parishes.

Persons who wish to procure Books for this purpose the present season, are respectfully requested to send their orders which will be executed on the most favorable terms.

JUST PUBLISHED

Louisa and her Cousins; or Sequel to Lessons without Books.
Jane Campbell; or entertaining History of Spiders.
Conversations on the Attributes of God.—By the Author of the Factory Girl, Badge, &c.
Cousin Elizabeth.—By the Author of a Visit to the Sea Side.
Biography of Bishop Heber.
Biography of Benjamin West.
Lessons without Books.
Biography for Youth.
The Seymour Family, or Domestic Scenes.
Stories of the Spanish Conquests in America.
The Children who loved Instruction.
A Harmony of the Gospels on the plan of Lant Carpenter, LL. D.
The Lives of the Evangelists.

MANUALS.

Hymns for Sunday Schools; approved by the Boston Sunday School Society—a new edition.
Forms for the Devotional Exercises of Sunday Schools.
Field's Questions: comprising the history of the four Gospels and the Acts of the Apostles.
Allen's Questions on select portions of the four Evangelists.
Turner's Abstract of the Bible History; with a scheme of Scripture.
Chronology and Questions for examination.
Worcester's, Channing's, and Carpenter's Catechisms.
Child's and Youth's Prayer Books.
Geneva Catechism.
Worcester's Scripture Geography and Atlas.
Nichols' Natural Theology.
Christian's Manual, in separate volumes or numbers.

In Press, and will be published in a few days,
The "Times of the Saviour," by Harriet Martineau.
A Practical Treatise on the formation of the Christian Character, addressed to those who are desirous of leading a religious life. By Rev. H. Ware, Jr.
Preparing for Publication,
A Selection of Hymns for Sunday Schools, by the Editor of the Christian's Manual. May 14.

BOSTON SUNDAY SCHOOL SOCIETY.

GRAY & BOWEN have recently been appointed General Agents for the publications of the above Society. Their design is to furnish a series of books suitable for juvenile readers, at as low a rate as possible without incurring actual loss. The following works have already been issued, and may be had of Gray & Bowen, No. 141 Washington Street, at the prices affixed, viz

The Happy Valley,	12 cents.
Happy Days, Part I.	10 "
Happy Days, Part II.	10 "
Warning,	17 "
Sister's Gift, (2 vols.)	32 "

Liberal discounts to those who take quantities.

G. & B. have in press and will publish very shortly the following works.

A New Translation of the Book of Psalms with an Introduction. By GEORGE R NOYES.

Questions on the New Testament, for the use of advanced classes in Sunday Schools. By JOSEPH ALLEN.

Causes and Evils of Contention, Unveiled in Letters to Christians. By NOAH WORCESTER.

A Practical Treatise on the Formation of the Character, addressed to those who are desirous of leading a Religious Life. By HENRY WARE, Jr.

A Letter to an Orthodox Minister on *Revivals of Religion.* May 14.

NEW A. U. A. TRACTS.

"Mr Tuckerman's Seventh Semi-annual Report of his ministry at large in Boston," being TRACT No. 48 of the First Series, pp. 24—Just published at the General Depository.

TRACT No 8 of the 2d Series—"A Pastoral Letter, by a Unitarian Minister," pp. 16; and

TRACT No 9 of the 2d Series—"Ejaculatory Prayer. Daily use of Scripture. By Joseph Tuckerman." pp. 16. are also just published.

TRACT No, 10 of the 2d Series—"On Revivals, by Jonathan Farr," will be published on Tuesday morning. GRAY & BOWEN,
May 21. No. 141 Washington Street.

NORTHFIELD ACADEMY
OF USEFUL KNOWLEDGE, AND SCHOOL FOR TEACHERS.

The Summer Term of this Institution will commence June 7th, under the care of Mr C. HOSMER and Mr S. M. EMERY.

This School offers facilities for education, seldom found. All branches are taught here, and semi-weekly lectures are given on all subjects of literature and science, illustrated with a very full philosophical apparatus.

The Languages ancient and modern are thoroughly taught by Mr EMERY. The English department is under the care of Mr HOSMER.

The establishment of the department for the preparation of teachers particularly, although new, needs no apology. The public has suffered too long from the incompetency of beginners in school keeping, to want arguments to convince them of the necessity of such a department as this in academies. The science of teaching is not intuitive; it is not inspiration. It is entirely a matter of education—to be acquired by the same study and the same labor as are necessary in obtaining a knowledge of any art. Yet the public has hitherto been obliged to let every teacher learn at the expense of his first schools. But this evil need no longer be suffered; the proprietors are confident that they have met it, and have made proper provision for its removal. In Mr Hosmer they have a teacher who from his great experience, his studious attention to the subject of education, and his successful practice of the inductive method in his instruction, has fully qualified himself to be a pioneer in this science—and to lead the way to a more easy and perfect system of instruction, than is commonly practised by beginners in this business. The proprietors indulge the hope that the public will approve and avail themselves of this school.

This Academy is located in one of the most healthy, beautiful and quiet villages on the banks of the Connecticut. The rooms, house and play-grounds, the apparatus philosophical, chemical and astronomical, and, indeed, everything is prepared by the proprietors, and no pains or expense has been spared, to render the place suited for study, and the improvement and contentment of the students, and to make the institution peculiarly valuable. So great advantages and so much instruction are, we think, seldom offered at so small expense.

TERMS.

Common English studies $3,00 per term. For higher branches and languages an additional charge in proportion to the amount of instruction wished.

Board at the academy house, in the family of Mr Hosmer, under the immediate care of the teachers, and in respectable families in the village, $1,25 to $1,50 per week.

Per order of the Trustees.
WILLIAM POMROY, JR. *Clerk.*
Northfield, May 12th, 1831.

SUNDAY SCHOOL MANUALS,
Recently published by GRAY & BOWEN, No. 141 Washington Street, Boston.

I. Questions on Select Portions of the Four Evangelists, with references to the Scriptures for answers. By Rev. Joseph Allen, Northboro', Mass. This work is accompanied by a map of Palestine, with a series of Questions. Price 20 cents.

II. Questions on Select Portions of the Four Evangelists. *Part Second.* Comprising the principal discourses and parables of our Lord. Designed for the higher classes in Sunday Schools. By Rev. Joseph Allen. Price 20 cents. (This work together with the one above comprises a connected view of the life and instructions of Jesus Christ.)

III. An Introductory Catechism, by Dr Carpenter and also a Catechism of Scripture names, by Dr Watts. Price 6 cents.

IV. Field's Questions on the Gospels adapted to Carpenter's Harmony. Price 25 cents.

V. Questions on Sacred History, with References to the Scriptures, in Fiftytwo sets, one for each Sunday in the year. (These are printed only on one side of the sheet, so that they can be cut apart, and each set used separately.) Price 6 cents.

VI. The Young Child's Prayer Books, Part I. and II., for the use of Children under ten years of age.—Part I., Price 6 cents. Part II., Price 8 cents.

VII. The Child's Prayer Book, for Children between ten and twelve years of age. Price 12 1-2 cents.

VIII. The Youth's Prayer Book, for young persons between twelve and fourteen. Price 16 cents.

☞ Most of the above books are now in general use in the Sunday Schools of this city and vicinity. To those who purchase by the quantity a discount will be made. 4t. May 21.

A SERMON FOR CHILDREN.

Just published by L. C. BOWLES, 124 Washington Street,—*A Sermon for Children;* preached at the Federal Street Church, May 8, 1831, by E. S. GANNETT, Junior Minister of the Society. May 21.

DAILY PIETY.—Price 15 cents.

Fenelon's Pious Reflections for every day in the month, together with Fenelon's Thoughts on various subjects, neatly done up in red glazed cloth, and of same size as Daily Food for Christians, just published and for sale by JAMES LORING, No 132 Washington Street.

Also, Jane Taylor's Scenes of Early Life. Sherwood's Golden Clue. Pious Sister of Roseneath, a pathetic narrative. May 21.

UNITARIAN SUNDAY SCHOOL BOOK STORE.

The subscribers having frequently had occasion to furnish a complete list of the most approved Manuals for Sunday Schools, to those at a distance from the city, hereby give notice to all their friends, that in this advertisement will be found the exact titles of all Manuals used in such schools.

Field's "Series of Questions, comprising the History of the Four Gospels, and the acts of the Apostles, with reference to the Scriptures instead of Answers," arranged by Rev. J. G. Palfrey, Boston.

"Questions on select portions of the four Evangelists; by Joseph Allen, minister of Northboro', Mass."

"Questions on the Bible of the Old and New Testament; for the use of young persons. In two parts."

"Bible Biography for Sunday Schools, and other Schools, Families, &c."

"An Abstract of the Bible History, with a scheme of Scripture Chronology, and Questions for Examination."

"A Catechism in 3 parts, compiled and recommended by the Ministers of the Worcester Association, in Ms."

"Geneva Catechism," first part—do 3d part.

"An Introductory Catechism. By Lant Carpenter, D. D."

"Sunday School Hymn Book," in 4 parts, approved by the Boston Sunday School Society. Do. 1st part separate—containing Hymns for Worship.

"Hymns on Cards"—do. on Sheets—just published.

"Forms for the Devotional Exercise of Sunday Schools." By a Pastor.

"The Youth's Prayer Book." "The Child's Prayer Book."

"A Catechism of Natural Theology," By Rev. J. Nichols.

The above Manuals together with a great variety of New Books for Sunday Schools, may be found at the store of WAIT, GREENE, & CO.,
PUBLISHERS,
April 30. 6tis. 13 Court Street.

NOTICE

To the Subscribers of the Christian's Manual.

The proposed plan of publishing a work to be called "*The Friend of Youth*," as stated in the last number of the Manual, has been relinquished. The "*Scriptural Interpreter*," is intended to take its place, to be conducted by another Editor, (for a Prospectus of which see Advertisement in this paper.) Those Subscribers to the Manual who wish to receive the Interpreter, will please give notice to that effect to the Publisher by 1st of next month.

Boston, May, 1831.

BROOKS'S FAMILY PRAYER BOOK.

A new Edition, corrected and enlarged, for sale at this Office. And by L. C. Bowles. May 5